

them and while under the influence of the poison they talked all sorts of nonsense amongst themselves and the Betara turned them into Bukitans, Ukits, Malays, and Chinese.

Now one child did not eat of the poisonous mushrooms because the Betara had hidden this child in the hollow of a bamboo. After some time one Radin Tanjong § and his wife Diang Nor (of another country; parentage not known) left their house to bathe in the river, and on their way down to the river the hair of Diang Nor got caught in the branches of a bamboo tree and her husband cut down the bamboo and she freed her hair: he then split the stem of the bamboo and out came a child which they adopted and named Diang Idah who is the origin of the tribe called Iban. ¶

The Dayak for dragon is *Naga* or *Nabau*; this latter name being applied to a Python of enormous size, which frequently figures in Dayak legends.

For another account of the Deluge from Sea-Dayak sources, see an article by Archdeacon Perham in the *Journal of the Straits Branch, Royal Asiatic Society*, No. VI. p. 289, 1880, and the same in *Sarawak Gazette*, No. 133. p. 53, which is quoted by Ling Roth in *Natives of Sarawak and North Borneo*. Vol. I. pp. 301-302.

F. A. W. PAGE-TURNER.

The Origin of the Muruts.

It is a noticeable fact that in the reading or hearing of the derivation of the various human races, the same epoch appears, little differing in the accounts, namely the Flood, so it is with the Muruts. It is recounted that but two people survived—man and his wife. Their union was blessed with many children, but strange to relate all were boys. The years passed by,

§ Radin Tanjong was the second child of the man and woman who came down from Tiang Laju—that is of white parentage.

¶ Tiang Laju is thus the origin of the Iban race as the grand-parents of Diang Idah came from there.

and one day it occurred to the parents to try and find out, whether their children were imbued with sense and knowledge sufficient to face life's struggles. So the father caused a large ditch to be constructed from the river, by which he lived, through a hill to a small stream on the further side, so making it that the water would flow rapidly through the ditch. The children were then ordered to descend into the ditch and all but one entering the water, were swept away and drowned. He who was left, evidently of a more cautious mind, slowly let himself into the water, and by holding on to the roots of trees, passed safely from end of end of the ditch. Again the scene changes, his parents dead: the youth found himself alone in the world. Weary of travelling about the jungle, and with what appeared to him no purpose in life, no home, no wife, he one day fell asleep; and there came to him a vision, in which he was advised to ascend Mt. Batu Api.* On its summit he would find an egg which he was to crack, and a woman would be found inside, who was to be his wife. Following the instruction he gained his wife, and from these two the Murut race sprang.

W. R. T. CLEMENT.

Batu Lawi.

Should you happen to visit the Government station at Limbang and ride in the early morning round what is known as the "Five Mile," when the banks of mist have rolled away from the distant hills, you would perhaps see far away in the distance the peak of Batu Lawi. It is described as being of limestone destitute of all vegetation, its sides precipitous and unscaleable. The cause of this phenomenon, so remarkable in a land where all else is clothed in verdant forest, is told in a legendary manner by the Muruts of that region. These events happened generations ago, when the

* *Batu Api* is a legendary mountain for account of which see next story.